Research Paper | Education | E-ISSN No : 2454-9916 | Volume : 6 | Issue : 2 | Feb 2020

PHYSIOLOGICAL CONCEPT OF OJUS - AN CONCEPTUAL STUDY

Dr. Gupta Deepak[1] | Asthana Alok[2]

[1] PG Scholar, PG Department of Kriya Sharir, Ch, Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, Najafgarh, New Delhi, India.

[2] Associate Professor, PG Department of Kriya Sharir, Ch, Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, Najafgarh, New Delhi, India.

ABSTRACT

Concept of *ojus* is a unique and fundamental concept of Ayurveda. It is observational opinion of complete healthy status of body *dhatus*, which supports life, and protects life against various disease. *Ojus* literally means power, vigor, vitality, strength etc. It is true that in Ayurveda the major component of *ojus c*onsidered to be *apar ojus, which* circulates throughout body with the help of hridaya and is responsible for *kayak vachik and mansik kriyas* of body i.e. all the physical, mental and expression-related activities are directly dependent on this ojus content of body. As far *as para ojus* is concerned one can directly link its presence in *shirohridaya* and primarily responsible wellbeing. To compare *ojus* with modern immunology system of body shall be a reductionism approach. *Ojus*, when called sarvadhatu sara,means much more than immunology.

KEYWORDS: *Oja, ayurveda, Dhatu*

INTRODUCTION:
The concept of Ojus in Ayurveda is a very important principle. Ojus literally means "vigour". It is described as an essential component of the body to sustain life force. Ojus exists on a subtle level within the body. Ojus help in normal functioning of all body elements. The occurrence of disease within body is also prevented by the presence of quality Ojus. Disease strikes at the location where there is derangement of Ojus. Ayurveda incorporates both the preventive and curative aspects of human ailments, promising it as a holistic science. *Dosha, Dhatu and Mala* which are the fundamental units of the body, to remain in a state of dynamic equilibrium.The importance *of sleshmika ojus*, its production and distribution in protection of the body against decay, degeneration and disease can be understood.

AIM & OBJECTIVES:
To study the physiological concept of ojus.

MATERIALS AND METHODS:
Literature search- Review of literature regarding *OJUS* is collected from *Brihatrayi, Laghutrayi* and available commentaries on it and research articles are also searched from various websites.

TYPE OF STUDY - An Conceptual study

DEFINITION OF OJUS: *Ojus is* the sara (essence) of all seven dhatus, *ojus* is a vigour and is also called as the Bala (immunity) of the body. In some place *rasa dhatu* is also called as Ojus and Ojus is also called as the energy of the body. *Acharya Charak* defines *ojus* as a shuddha(clear) substance having *rakta varna* along with *ishat peeta varna* and residing in *hridaya. Acharya Sushruta* defines *ojus* as Param (supreme) *tejas of dhatus* from *rasa to shukra* thus *ojus* is the essence of all *seven dhatus.* The *ojus* is also considered as one of the best ten *pranayatana*. Ashtanga Hridaya defines *ojus* as it is *para teja of shukranta (rasa to shukra) dh atus. As per Sharandhar the ojus is the upadhatu sukra.* In some *place Rasa dhatu* is also called as ojus. The natural form of *sleshma* is also considered *as ojus* which is also helpful for support and tarpan of the body.

FORMATION OF OJUS: *Ojus* is the first substance formed in the body in the intrauterine life. Thus, enables the living beings to pertains all its activities of life. *Charak* says like the bee gather the honey from various flower and fruits. So also called the *ojus* is formed from the the best qualities of the essence of all the *dhatus*. After digestion of food by *Jatharagn*i the *Sara bhaga* and *the kitta bhaga* is formed,the *sara bhaga* by acted by different *paka* divided into three parts ,*prasad ,kitta and sara bhaga .The sara bhaga* the essence parts is responsible for the formation and origin of *ojus* in the body.

TYPES OF OJUS:
There are two types of ojus in the body.viz. Para Oja which is of Astha Bindu Pramana and it is located in *hridaya.* Heart is the most important vital organ which is active throughout life and thus it requires constant supply of energy which it gets from this *para ojus*, it is also very vital for existence, and other hand, the *Apara Oju*s which is otherwise called *as shleishmika oju*s is located in the *ten dhamanis* connected with heart. The quanity of this *ojus is of Ardhanjali*.

FUNCTIONS OF OJUS IN THE BODY: *Ojus* is being an important substance of the body performs the following specific functions:

1. Ojus imparts strong and good musculature in the body also longevity of ayurveda depends on *ojus dhatus*.
2. It produces strengths and energy to all the dhatu and organs of the body.
3. It enables to perform all the activities of the cells, tissue and organ of the body.
4. It is responsible for production of pleasing tone and attractive colour of the body.
5. It enables all the sense organs including the mind to acts with their full efficiency.

PROPERTIES OF OJUS:
The type of ojus is located in the body as honey is located in flowers. *Colour:* According to Sushruta it *is Sukla Varna* or color of ghee whereas other *Acharyas* has mentioned three colors of Ojas i.e. a clear substance with slightly red and slightly yellowish tinged. *Odour*: odour is like fried paddy. (Laja). *Taste:* According to *Charak*, its taste is similar to that of honey.ojus is constituted by water chiefly is unctuous,white in color ojus is heavy (guru), cool (shita), mobile*,(saram)* , soft (*mridu)*, sweet (*madura)*, stable (*sthira*), fresh (*Prasanna),* viscous *(snigdha)*.

FUNCTIONS OF OJUS: Ojus is increase endurance power and conducts all physical, and mental activities smoothly, ojus enhances stability of mamsa dhatu and maintains complexion and voice and stimulates function of five senses and mind.

SIGNIFICANCE OF OJUS: Ojus is the first constituent to get developed in garbha,Ojus is to keep body alive also to sustain the living body. Ojus plays a vital role in maintenance of health as well as production of illness. When Ojus is in normal state it brings health and when it became vitiated or depleted it leads to many pathological conditions. The occurrence of disease within body is also prevented by the presence of quality Ojus. Disease strikes at the location where there is derangement of Ojus.

RELATIONSHIP OF OJUS AND BALA:
Acharya Charak states that *Bala, Arogya, Ayu, Prana and Ojus* are dependent on *Agni. Bala* is classified into three types

As per Samhita Grantha:-

SAHAJA BALA: It is resistance to disease states to be Prakriti and exists from birth. Some individuals are observed as physically strong from their birth

Copyright© 2020, IERJ. This open-access article is published under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License which permits Share (copy and redistribute the material in any medium or format) and Adapt (remix, transform, and build upon the material) under the Attribution-NonCommercial terms.

whereas some are observed as physically weak from the very birth. *Acharya Charak* in analyzing the Sahaja Bala has mentioned that the natural *Bala of the Sharira and Satva.*

KALAJA BALA: This Bala is influenced by seasonal traits and age of the person. Bala is dissipated and lowest in Adanakala. This Kala corresponds to *Shishira, Vasanta and Grishma*, which represents the warm seasons of the year. On the other hand, Bala is conserved and its highest optimum level is witnessed in Visargakala corresponding to *Varsha, Sharada, Hemanta Ritu* that represents the cooler seasons of year. As regards to Bala the childhood and age come in last descending order.

YUKTIKRITA BALA: The bala which is required by taking appropriate food as such as ghee,milkby indulging physical exercise,rasayan theraoies is calles *yuktikrita bala.*

OJOVIKRUTI: The pathological state of ojas is called as ojovikruti. Charaka and all other classics have described this ojovikruti as ojokshaya. Whereas Susruta has explained three modes of vitiation of ojas as thrayabala doshas. They are ojovisramasa, ojovyapat and ojokshaya.

SYMPTOMATOLOGY OF OJO VISRANSA:
Visransa means displacement from its normal place. Clinical features due *to oja visransa* are:

1. *Sandhi vishlesha*- (looseness of the joint or dislocation in joint)
2. *Gatra -sada* (Inertness of the extremites)
3. *Dosha chyavana* (displacement of the doshas from their respective location)
4. *Kriya Sannirodha* (impairment of the efficiency and coherence of different function of the body. feeling of exhaustion srama)

SYMPTOMATOLOGY OF OJO VYAPAT: Vyapat means ojas gets vitiated by dusta doshas and dushya (body elements). The signs and symptoms of *oja vyapat* modification or change of the natural properties of ojus are:

1. Guru-gatrata-Rigidity and heaviness of the body
2. Vatashopha -Swelling due to vata
3. Varnabheda -Discolouration of the skin or loss of complexion
4. Glani -Exhaustion
5. Tandra- drowsiness
6. Nidra -Excessive sleep

SYMPTOMATOPLOGY OF OJO KSHAYA:
The clinical features of *Oja-Kshaya* /loss of ojas leads to produce the following sympyoms:

1. Murcha -Loss of consciousnessness.
2. Mamsakshaya -Wasting of muscles
3. Moha -Delusion
4. Pralapa -Delirium
5. Marana - Death
6. Agnana -loss of intelligence All and *Vagbhatta* has also mentioned the features of *Oja-kshaya* Fear complex frequently, constant weakness, worry, Afflication of sense organ with pain. Loss of complexion. Cheerlessness roughness and emaciation. Causes of *oja kshaya -kshayamis* Trauma, Physiological condition like anger, sorrow, tension, exhaustion following exertion, hunger and emaciation leads to loss ojus from the body. If vitiated dosha dhatus combines with *ojus t*hen properties of *ojus* change and it leads to *ojovyapat. ojakshay*a is quantitive loss of ojas.

DISCUSSION:
Ojus plays a vital role in maintenance of health as well as production of illness. When *Ojus is* in normal state it brings health and when it become vitiated or depleted it leads to many pathological conditions. *Ojus h*elp in maintenance of health by helping the *Dosha, Dhatu and Mala* which are the fundamental units of the body, to remain in a state of dynamic equilibrium.The importance of *sleshmika ojus*, its production and distribution in protection of the body against decay, degeneration and disease can be understood better by a study in cross-section described by *Shushruta as oja visramsa, oja vyapath and ojakshaya*. The immune system is responsible for defense against all the microorganisms and toxic cells to which individuals are exposed. There are many factors which directly or indirectly affect the immunity.

CONCLUSION:
Ojus provide nourishment and strength to the body are the two functions of *ojus.* Providing strength is the same as to protect body from various disease. Therefore, *ojus c*an be compared with immune system, because function of ojus and immune system are same such as to protect body from disease and to maintain body strength. In immune system compries of lysozymes antibodies, white blood cells, complement complex, properdin, etc. Which all protect body from microorganism. *Ojus is* also group of body constituents such as *kapha dosha,rakta dhatu* and essence of all seven dhatus. Strength of body depends on all these constituents. Liver, spleen,lymph nodes are also part of immune system. *Ojus* and immune system both need nutritious food for proper functioning *Prakrti ojas* plays an important role in s*amyaavasth*a of *shareera. Ayurvedic Rasayana* treatment corrects the *Agni. Rasayan* therapy as high quality *Dhatus* are produced, the strength of these *Dhatus* are also at their best.

REFERENCES:

1. Prof.K.R.Srikantha Murthy,illustrated Susruta Samhita, vol 1 Sutrasthana chapter 15-19, Chaukambha Orientalia vanarasi; Reprint 2017
2. Prof.K.R.Srikantha Murthy,illustrated Susruta Samhita, vol 1 Sutrasthana chapter 15-21, Chaukambha Orientalia vanarasi; Reprint 2017
3. Prof.K.R.Srikantha Murthy,illustrated Susruta Samhita, vol 1 Sutrasthana chapter 15-24, Chaukambha Orientalia vanarasi; Reprint 2017
4. Pandey K and Chaturvedi G. (Editors) Arthedashmahamuliya, Charaka Samhita, Varanasi: Chaukambha Bharati Academy; Reprint 2004:351
5. Shashtri Ambikadutta. (Editors) Vedotpatti, Sushruta Samhita, Varanasi: Chaukambha Sanskrita Sansthan; Reprint 2006:50
6. Shashtri Ambikadutta. (Editors) Doshadhatumalachayavriddhi, Sushruta Samhita, Varanasi: Chaukambha Sanskrita Sansthan; Reprint 2006:60
7. Dwarikanath C. Introduction to Kayachikitsa. Varanasi: Chaukhambha Orientalia. 3rd Edition. 1996:267
8. The Charak Samhita, translation in English,Chaukhambha Orientalia,,reprint 2008,Viman sthana chapter 21-(1-7)
9. The Charak Samhita, translation in English,Chaukhambha Orientalia,,reprint 2008,Viman sthana chapter 22.
10. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, Sutrasthana,chapter 17-117 Reprint year 2018, publication, chowkhamba Sanskrit seris office Vanarasi.
11. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, Sutrasthana,chapter 17-75 Reprint year 2018 publication, chowkhamba Sanskrit seris office Vanarasi.
12. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, Sutrasthana,chapter 30-9 Reprint year 2018 publication, chowkhamba Sanskrit seris office Vanarasi
13. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, Sharirsthana,chapter 7-15 Reprint year 2018 publication, chowkhamba Sanskrit seris office Vanarasi
14. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, Sutrasthana,chapter 11-36 Reprint year 2018 publication, chowkhamba Sanskrit seris office Vanarasi
15. Sharma R.K Charak Samhita with Ayurveda Dipika, English Commentary, chiktshasthana,chapter 3-166 Reprint year 2018 publication, chowkhamba Sanskrit seris office Vanarasi.